

# The Temple Artisan

MAY, 1913

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**Mysticism, Social Science and Ethics**

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**HALCYON, CALIFORNIA**

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# THE TEMPLE

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**P**RIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, HALEYON, California.



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Behold, I give



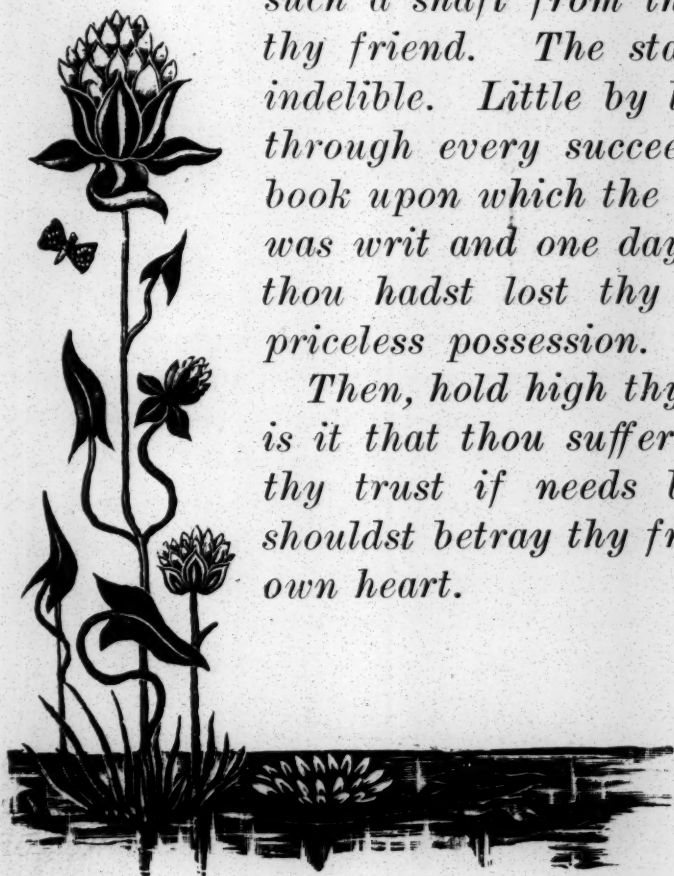
unto thee a key.

## HOLD HIGH THY TRUST

*Far more doth it injure thee than it doth thy friend when thou hurlest a poison tipped shaft of suspicion at him.*

*A pure white page of thine own book of life is splashed with the black ooze of the Eighth Sphere if such a shaft from thy hand should hit thy friend. The stain of that ooze is indelible. Little by little it would seep through every succeeding page of that book upon which the name of thy friend was writ and one day thou wouldst find thou hadst lost thy friend,—thy most priceless possession.*

*Then, hold high thy trust. Far better is it that thou sufferest injury through thy trust if needs be than that thou shouldst betray thy friend, even to thine own heart.*



## THE NEUTRAL CENTER.

TEMPLE TEACHINGS. OPEN SERIES, No. CXXXI.

The evident attraction between people of totally different character and station is a puzzle to those who do not accept the ancient teachings regarding the action of the law of opposites.

To the great surprise of acquaintances some pure and innocent girl will find a point of attraction in some notorious libertine, or a clean minded, intelligent young man will be caught in the snare set by a vicious, depraved woman, and his life be jeopardized or ruined. The world at large looks on and wonders, oblivious of the fact that there is a direct current of force operating between the qualities we term virtue and vice which if left unbroken in the case of any two individuals caught in that current must inevitably draw the psychic desires of both to a common center, and a bond be there created which it is well nigh impossible to break until satiation has driven the two bodies apart.

When that current is consciously broken by an individual it is done by virtue of an awakened conscience, and such an awakening comes at a definite time in a life cycle, and always at the lowest point of the particular spiral round of evolution which is typified in biblical lore by the return of the Prodigal Son to a normal state of mind. It is at such a period of satiation, of self analysis, that the victim of the afore mentioned current determines "to arise and go to his Father," and ask to be made a servant, instead of demanding his forfeited right of sonship; in other words, when the personal will becomes subservient to the Divine Will.

But there is in fact the possibility of a prodigal at the pole of virtue as well as a prodigal at the pole of vice, prodigals of natural law. Prodigality of virtue may result in as many complications as prodigality of vice, and the results of the former serve to create the environment in which the prodigal men and women will find their mental and psychic habitat during the days or years of their penitence, the habitat created by the judges and executioners of the moral and psychical laws which have been broken.

One of these poles is typified by the elder son, of the parable of the prodigal son, the other by the younger son. In either case when the point of satiation, the point of self analysis is reached, a new departure must be made, a new step taken, and that step must be in the direction of renunciation, submission to the Divine Will, regardless of the effects on the personality if the power of




attraction is to be broken and the pilgrim is to be freed from oscillation between the two poles to which he has been subjected; otherwise there will merely be a change in position and circumstances in a succeeding incarnation, instead of such a general rise in the cosmic scale of life, as there well might be if both elder and younger sons—prodigals both—seized their opportunities at the appointed time when the law of evolution had made such action possible, and so had broken the current first set up by unfulfilled desire.

The recognized action of the force of attraction between virtue and vice has been attributed to the curiosity of those involved, to abnormality, to fear, to almost everything but that which it truly is in essence; namely, one of nature's means of testing the calibre, the soul development, the possibilities, of the evolving soul, whether it be a human or an animal soul, in order that it may be rightly placed in the grand scale of life; and the force used by nature is as material as is the force of animal magnetism, and its operations are fulfilled by the divine law of opposites.

Its poles are positive and negative, masculine and feminine, and the point where the before mentioned current is broken, the neutral center of the force manifests and equilibrium is set up.

The force of human magnetism is set in action between two people of opposite tendencies and characteristics as soon as they come together in any close relation on the physical plane, and it depends altogether upon whether one or the other or both has reached the point of equilibrium which corresponds to a neutral center, as to whether the lower degrees of the force of magnetic attraction can be broken, and one escape from the power of the other. If both are equally well developed when they meet they will become subject to higher degrees of the force of magnetism, which operate on a higher plane of life, and so will transfer their desires to other fields of endeavor, as for instance may be done by transferring desire from the physical to the mental, or from the mental to the higher astral planes. An increase of effort would naturally follow such transfer, but the nature of the difficulties to be overcome, the limitations to be conquered would be changed, an increase in power and vitality be won, and final victory be proportionately greater.

H—

## OCCULTISM FOR BEGINNERS.

## SECOND SERIES, No. IV.

In the last lesson reference was made to the auric—synthetic—quality of the Mouth from the standpoint of physical correspondences. Cosmically, Deity is referred to as a CONSUMING FIRE, and in the Bhagavada Gita, the vision of the Divine Form is seen by Arjuna with all creatures and worlds rushing into the Divine mouth. As the Word the cosmic all proceeds from the mouth—it is the correspondence of the AURIC CENTRE into which all must be indrawn eventually.

Every line of the face is a *materialized quality* expressing the forces which the Ego has created by *thought, word, or deed* in this or other lives. WE ARE PICTURES PAINTED ON THE SCREEN OF NATURE BY OUR OWN THOUGHTS, DESIRES AND ASPIRATIONS. Thus, the mouth may out-picture the innate stored-up forces of cruelty, sensuality and so on or the “heavenly sweetness and abnegation of the Warrior of Light. Around the mouth and chin on inner planes plays a wondrous light in those in whom the Spiritual Will is active. Even physically, we note how the mouth and chin is the seat of the personal will. In terror or fright, the teeth chatters, the chin and mouth droop, and in those of weak wills, as idiots, the mouth and lips are flabby and loose. Note also how in concentrated effort the lips are compressed, the chin thrust forward and all the forces of will focused on this centre.

The head is the physical correspondence of the Ego itself. Thus we have the seven centres or orifices in the head, each expressive of fundamental qualities and functions. The two nostrils correspond to the POSITIVE and NEGATIVE VITAL FORCES, and the formation of this organ of one's personal cosmos indicates the character of force stored up from the vital standpoint. The nose has a connection and correspondence with the Pituitary Body. The eye is the light—the seeing centre of the brain externalized. It is connected with and corresponds on the outer plane with the Pineal Gland. The “windows of the soul” out-picture what the Ego has stored up in *terms of light*. They receive the outer and send forth the inner light. The ears, organs of hearing, likewise picture stored up qualities, as in the idiotic, degenerate, or congenital criminal, the ear is malformed invariably. Occultly this must be due to a BREAK IN THE HARMONY OF THE INNER SENSES AND CENTRES on which the outer depend for we must bear



in mind that the real centres of sensation are on the inner plane and the outer organ simply stand for the *inner* POWER to see, hear, taste, smell and so on. Thus the more perfect the inner proportion and harmony, the more perfect the outer expression and its organ. Let us illustrate by the extreme delicacy of the ear in sensing tones. Thus, in the middle ear we have an apparatus called the organ of Corti composed of 3000 little rods, each connected with a filament of the auditory nerve. Viewed from above these rods look very much like the keyboard of a piano. In "Kirk's Physiology" we find "The rods of Corti are arranged so that each is set to vibrate in unison with a particular note, and thus strike a particular tone, the sensation of which is carried to the brain of those filaments of the auditory nerve with which the little vibrating rod is connected. The distinctive function then of these minute bodies is probably to render sensible to the brain the various musical notes, tones, *one of them answering to one tone, one to another*, while perhaps the other parts of the organ of hearing discriminate between the *intensities* of different sounds rather than the equalities. \*\*We have here a musical instrument which is similar in construction to artificial instruments, but which far surpasses them in delicacy as well as simplicity of its execution. For, while in a piano every string must have a separate hammer by means of which it is sounded, the ear possesses a single hammer of an ingenious form in its ear-bones which can make every string of the organ of Corti sound separately.

"As there are 3000 rods of Corti present in the human ear, this would give about 400 to each of the seven octaves within the compass of the ear. Thus about 32 would go to each semi-tone. Weber asserts that accomplished musicians can appreciate differences in pitch as small as the  $\frac{1}{64}$  of a tone. Thus on the theory above advanced, the delicacy of discrimination would appear to have reached its limits."

It is logical to assume the more *balanced* and *co-ordinated* the inner man, the more the outer organs would correspond. The more the inner self is *unorganized*, the more disproportion in the externals and the more the inability to co-ordinate the outer cosmos and its forces with the inner.

In the next lesson the Book of Revelation will be used to illustrate more truths of symbolism.

W. H. D.

# The Temple Artisan

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## EDITORIAL MIRROR.

The aims and purposes of the Temple with a brief history of its origin is in process of printing and will be sent to all Temple members in the near future.



The many new members who have joined within the last year will find this a great help in understanding the plan of the work as well as the great opportunity to work *in* and *for* the Masters who are perfecting through the Temple of the People an instrument for helping humanity directly and efficiently from the spiritual as well as economic standpoint.



The great aim and purpose of the Temple is to externalize on this planet a Centre through which the Masters of Wisdom may work directly—pouring out the highest truth and wisdom for the good of the race, as well as externalizing corresponding material and economic conditions, so far as racial development will allow, of fundamental spiritual truths.



To make such a connection between the two great Divisions of Life, Spiritual and Material, would be the greatest event that could happen in the history of this earth, and therefore it is no wonder that the forces of evil have ever sought to obstruct, annoy, and block in every way possible the efforts making to establish a strong and permanent connection between Humanity and the Masters of Life and Wisdom.



Such a connection has however been made through the Temple. Truths of tremendous import to humanity have been transmitted.



Outer conditions prepared and while the whole plan may be said simply to be a small model in size of what really must come, yet the parts are all assembled as in the seed, and it only needs further germination and growth—an extension of what has already been accomplished—to call the attention of the multitude to the Great Lodge Force and possibilities with which we are attuned.



In other words, we are only standing on the Threshold of the real work of the Temple. What has been done has been but the prelude to the real thing—to test us out in soul and body for the real work. The experiment is over and now on the basis of the fruitage of the experience of the past we will build THE TEMPLE OF LIGHT, THE CHURCH OF THE PEOPLE.



To build this we need material, willing hearts and hands with the desire, means and energy to put their shoulder to the wheel and push—and work—and work—and work—and then forget themselves utterly in more work. In proportion as you are willing to aid the Masters, are the Masters able to aid you. Such is the law.



Let none ever forget that the same Masters who formed the Theosophical Society through H. P. Blavatsky, also formed the Temple and have been back of it ever since. The work and teachings of the Temple will prove this more and more as time goes on. In other words the Temple is the direct continuation of the Theosophical Society as formed by Blavatsky.



More than four years ago the Master foretold the Central Group that the work would have to pass through a phase of legal persecution and this has been going on during the past year and is still on. While these things are trying we should hail them as mental, vital and spiritual “punching bags” to develop our real strength. The fires of persecution will only purify however and the dross will be separated from the gold and the *real chelas* of the Lodge may have opportunity to affirm or deny their spiritual kinship with the Masters of Light.

W. H. D.

## CHILDREN'S DEPARTMENT

*Temple Builders—No. 103*

## LIFE STORIES.

## PART IV.

This lesson holds the secret of all the Life Stories. Now that you have watched the bird families, studied the flower lives, opened your hearts to the Christ Angel, and spread the sunshine of love about your own families and homes, you are ready to hear the truth about yourselves.

You will remember the two things necessary to make a flower were the pistil and stamens; that the pistil was the mother part of the flower, and the stamens the father.

So it requires, also, a mother and father for each child to be born into the world. And just as the powdery pollen of the anthers is placed upon the pistil of the flowers, so must the life forces of the father be given to every mother for a child to develop and grow within the seed-cradle of its life.

The flower, you know, has petals, sepals, a stem, calyx, corolla, anthers, pistil, seed-cradle, a style and a stigma.

You have hands, feet, head, arms, brain, heart, liver, and many other parts and organs. They are all used for different purposes, the same as the different flower parts each have a particular work to do.

You have certain organs like the flower pistil and anthers to be used for the special purpose of the Birth Angel.

To the mother has been given the seed-cradle where the little child is protected and nourished. The father has been given the strength and power of the anthers. These are the organs of life.

These organs of life in each boy and girl, each father and mother, have to be protected, kept holy and clean, for the one purpose alone, as they are in the flowers,—so that when the father-mother love draws them together the great light may shine upon them as it did upon the beautiful mother Mary, and the chosen father, Joseph.

As girls and boys are growing into womanhood and manhood their bodies are being prepared for the great experiences of life, as their minds are being prepared by lessons for engineering, teaching, painting, and other occupations. The rules of life and health must be studied even more than the rules of grammar.



For if the rules or laws of the life of the body are broken nothing else can be done well.

The preparation for manhood and womanhood differs somewhat for boys and for girls, but they are alike in both having to keep the body clean and sweet, always remembering that these organs of life and birth are to be kept sacred to the Angel of Birth alone, and not to be misused in any way.

There are many things that have not been told in these stories which you may wish to know about. If so you can ask and your questions will be answered. Every child has the right to ask its father or mother about its own life. If any child does not have a father or mother it should ask its teacher or some true friend.

These stories have been mostly about—How we came into the world,—but there are other things for children to know about. How to grow into manhood and womanhood. We might study about this later, or we might learn of these things by answering your questions or by letters; whichever way would be of most help.

In all these things we can generally find the truth by being still for a moment and asking ourselves, What is Right, and What is Wrong' or where can I find the knowledge I want? Even a little child will hear the answer if it listens carefully, for there is always a Guardian Angel watching over every child to answer its questions, and to lead its life aright, if it will be still a moment and always the Guardian Angel says, if nothing else is heard, "Go to your mother or father, in all things."

---

## THEOGENESIS.

### Stanza I.

**1. Since Fohat gathered two lines of fire in a close embrace, forming a circle of flame to make room for the feet of the Fifth, have the demi-Gods been filling that Kosmic field with images of themselves.**

---

### COMMENTARIES ON STANZA I.

(The following is an extract from the commentaries that have come to hand and on these new Stanzas of Dzryan. While it will not be possible probably to print all of the commentaries in the ARTISAN, portions will be quoted from time to time until means.

come to hand to put them all in book form, so that they will be available to students generally).

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Fohat is the active principle of the Kosmos, manifesting as the outward vibratory force, which thus becomes the creative principle in the Universe. He is therefore the Great Breath acting in its creative capacity through matter. Lines of any character are but the effect of vibration in a given direction, hence they represent vibratory currents of force. The two lines of fire gathered by Fohat are the two currents of vibration set into activity by the activity of Fohat, that is, they are the two active currents of the Great Breath as it manifests through Matter; in other words, they are the Positive and the Negative Principles, or Kosmical Electricity and Magnetism. These two currents were acting through the medium of the Fire Principle, which will in this case represent the Manas. The gathering of these two lines of fire in a close embrace indicates the union of the Positive and Negative poles of the Manas in such a way as to provide the proper base for the state of activity which is to be manifested as a result of this embrace. It was this union of the two aspects that prepared the Nucleus for the Material Sphere where the Life of the Kosmos was to express itself in the New Aspect. This Nucleus was the circle of flame which gave room for the feet of the Fifth. The Fifth here is the Fifth Principle or Manas, and also its incarnation in the Fifth Race. Thus we are to see that the two currents or lines of fire are the Positive and Negative Currents of the Manas, and their conjunction means the creation of a vortex in the Manas, the two currents acting Centripetally and thereby reacting upon themselves creating a Centrifugal force which flows out from this center, thus creating the Vortex Wheel of the Manas, which perpetually whirls and in this way begins the manifestation of the Manasic Cycle, for this is the origin of the present Manasic Round which is now coming to a close. The Kosmos manifesting during this Round will of course have to be Manasic in its keynote, and therefor the humanity living during this period will have to specialize Manas, for the reason that the dominant note of the Kosmos will be Manasic during this entire Round. The Manasic Race is therefore the inevitable result of the Manasic Round. It is not true that they were souls who had worked out all the lower principles during the time of former Rounds, for the idea of merit in this connection is altogether wrong. The New Race is not the



Incarnation of the former Race, but rather the individualization of the New Round. This of course is stated mystically. The meaning is that the souls of any time are the expressions of the Kosmical Energy active at that particular time, and not the result of their own former actions. These souls are the effects of the Round which produces them, though they may contribute to some extent to the hastening or retarding of the next Round. It has been in this way that the Fifth Race has grown up during the Manasic Round, which has been produced by the action of Fohat on the Manasic Octave. The demi-Gods here are the diverse Kosmical Currents which are acting upon the Manasic Octave. They mould the development of the Human Minds and therefore souls which live during this time, so that there are but so many Incarnations of these Forces, hence they are spoken of as images of themselves, that is, they are the expression in form of the forces which have organized them. All the entities produced during this period are the images of the Manasic Forces which energize them, and so it must be as long as the present Round shall last. The Kosmic field here is the Kosmos organized by the Manasic Round.




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### SOCIAL SCIENCE.

Among all the books which have recently been written, and among those which will presently be written, on the subject of economics in its relation to woman there is one book which will assuredly become an international classic. Looking back from the quieter waters of the middle of the 20th century to these in which we are now sailing, the next generation, those who are babies now, will place "Woman and Labor" by Olive Schreiner as one of the few great classics of this transition age.

The late Speaker Cannon was asked why he did not write a book of autobiography. He replied that he thought that it was a shame to cut down beautiful trees to make paper on which to print ninety per cent of all the books that were printed. Joe was tremendously right, but "Woman and Labor" belongs to the ten per cent, and well laid was the lumberman's axe that brought down the tree that made pulp that made paper that carries the burning words of "Woman and Labor."

"We demand the whole field of Labor," says Olive Schreiner,

speaking for her sex—meaning of course in co-partnership with men. “We demand the whole field of Labor,” rings in every page of it. “No Parasitism,” and “No livelihood for the use of the sex functions alone,” but “The entire field of human labor.” This is the war cry of a militant woman, a woman who is voicing the real demand of the twentieth century woman of the white race.

“Parasitism!” Has it ever had such a scathing indictment in the world’s history before? What woman, living in any form of legal or illegal parasitism, multi-millionaire or common harridan, can read these lines of Schreiner’s without a blush? Surely to save her race, this great white race that has mastered the physical world and now holds such promise for the future, surely to save it from degeneracy absolute and certain, from degeneracy irrevocable, once begun, and swift, surely she will turn and devote herself to useful work!

Tracing the historical and biological aspects of the battle of woman, Olive Schreiner, with a master hand shows how utterly dependent is every race upon the character of its women for its continuation. Real men are not born of parasites. Neither are they born of slaves. But slaves are born of parasites, and if, therefore, you mate a race of women parasites to howsoever noble a race of men, their descendants will be slaves. Woman and man must go forward either hand in hand, share and share alike in burden and responsibility, co-equal as factors in state, society, and above all in *labor*, or they cannot go forward at all.

The woman who knows most about her husband’s actual *business* is his best friend. The woman who knows nothing of it and cares nothing, and who knows and cares nothing of any other business or labor can never be a friend or companion in the long run to her husband or any other man.

It seems that the greater part of the manuscript of “Woman and Labor” was destroyed in the Boer war, and is lost to us forever. For this the author merits a rebuke. Women like Olive Schreiner owe it to use to keep carbon copies of their works where soldiers break not through and burn. She must have known that a British army officer is not a fit person to be allowed near a valuable manuscript, or anything else of value. Army officers are overgrown school boys; if they had become men they would not have become officers. It must have given some gallant Lancer as much pleasure to burn the manuscript of “Woman and Labor” as



it did to play "pig-sticking" as he called the sport of running his lance through Boer farmers in the battles of the Transvaal. We share her disappointment.

SYDNEY HILLYARD.

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### TEMPLE ACTIVITIES AND NOTICES.

Mrs. F. A. La Due returned to the Temple Headquarters from the Sanatorium during the past month greatly improved in health and strength. The chronic lung condition that threatened to incapacitate her is entirely dissipated.

\* \* \* \*

The Helping Hand appeal goes forth in the form of a letter this year instead of the usual printed form. Members are urged to get into closer touch with the Centre for mutual good. Keep the Temple currents of fraternal love and brotherhood warmly sympathetic, in other words.

\* \* \* \*

Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison.

\* \* \* \*

Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

\* \* \* \*

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

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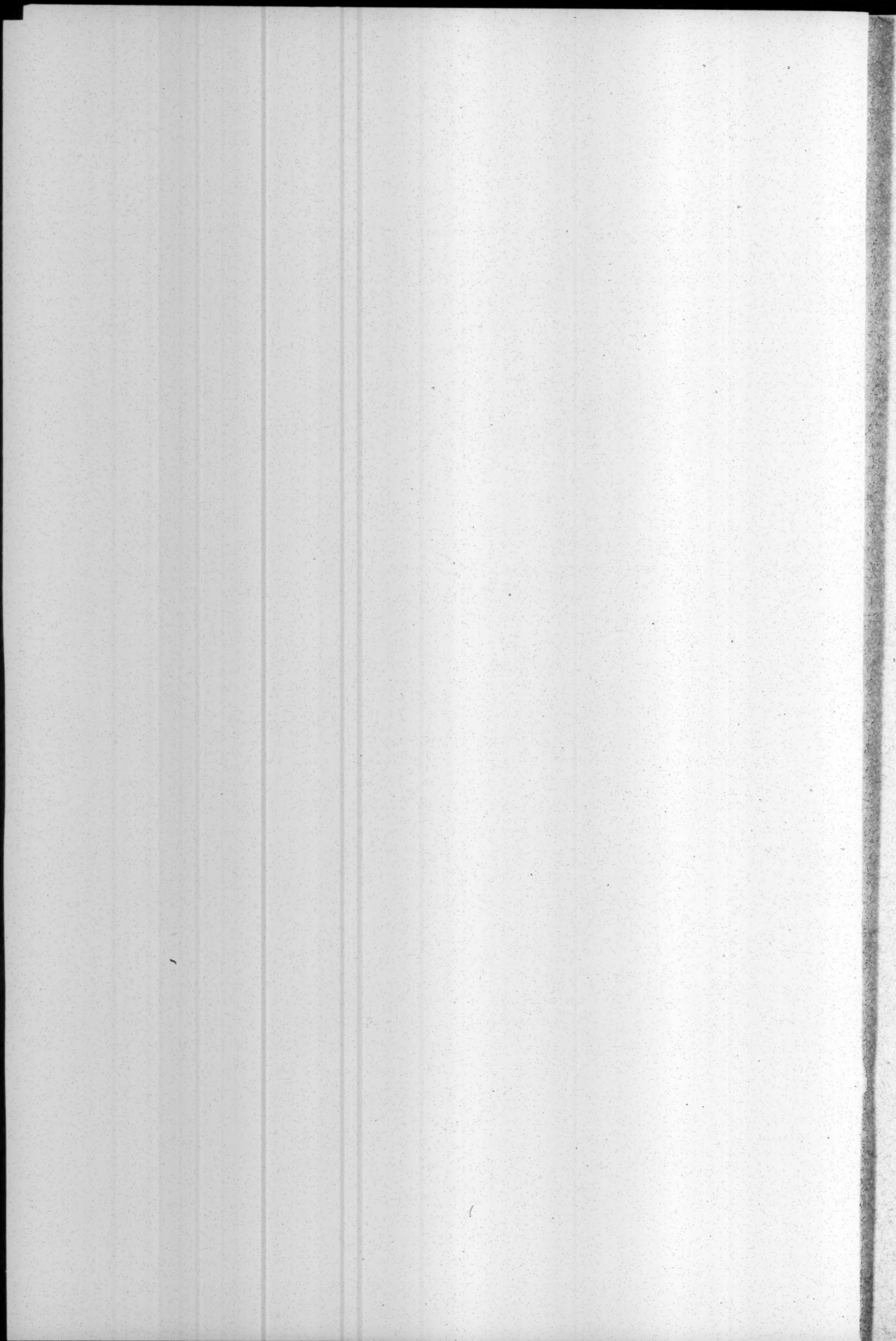
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